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EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

RELIGIOUS INTELLIGENCE.

FOREIGN.

*Extracts from the Appendix to the thirteenth Report of the
BRITISH AND FOREIGN BIBLE SOCIETY.*

From the Report of the first visit to two Hospitals in Cologne.

Last Friday, the 28th of July, 1815, we began to distribute Bibles and Testaments in the hospital of St. Cecilia, in this city, which contained about 300 wounded soldiers.

Books given them to read, to pass away the tedious hours, made every one alert, and appeared pleasing to them all; but these warriors exhibited a more serious disposition, when they were given to understand, that it was the word of God that was intended to be distributed among them.

When a Bible was offered them, the utmost joy beamed in their eyes; they eagerly grasped it with both hands, and gratefully kissed it. Others came to us, and said, "We intend to go to the Lord's table, and have no book to read." They gladly accepted the New Testament which we gave them; and proceeded in parties to read the account of the institution of the sacrament of the Lord's supper, which we pointed out to them.

In the Dominican Convent, which we visited on Saturday the 29th of July, were about 400 wounded soldiers; and, to our utmost surprise, we had an opportunity to make the delightful observation, that the word of God was to them of greater value, and more importance than meat or drink, or any other indulgence.

In a corner of one of the upper rooms, a soldier in great agony attracted our attention; a musket-ball had entered between the ear and the jaw-bone, and gone out at the back part of his head; he was in the most excruciating pain, and had not closed his eyes for six days and nights. The Bible which we gave him he bedewed with tears of gratitude, saying, he had now something wherein he could find consolation.

A very emaciated warrior in one of the rooms, who had requested his comrades to tread softly when they walked, as every motion or shake increased the pain of his deep wounds, attracted our attention from that circumstance. We offered him something to read.

"Oh no," said he, "I have no desire to read;" but no sooner had he observed that they were New Testaments which we were distributing, than he called loudly after us, "Oh, dear sirs, you have the word of God; that is another affair; I should much like to have it." His feeble, but lively and joyful looks, full of gratitude, followed us till we had quitted the room.

Many who received New Testaments, (among whom was a soldier who had entirely lost his hearing by a cannon-ball passing close to his ear,) assured us, that they had had such a book, but had lost it in the field of battle; and expressed peculiar joy on being again furnished with it.

Others, who thought that they had not sufficiently manifested their gratitude in the room, crawled out of their beds to the door, and cried after us, "We thank you most kindly." The language of their souls spoke through their eyes; and in the looks of those who returned thanks, it was visible, that the question was not of temporal, but of eternal concern.

The Psalms, (of David,) to assist them in their devotions, were particularly acceptable to the numerous Catholicks from Munster, whom we found here. Those that could not walk, requested their comrades to ask for them in their name; each thought he ought to have one for himself. In many rooms we found some to whom we had already given a book, and who had gone thither, to show to their friends the present they had received, and to draw their attention to it. Most of them had begun to read before we had left the room.

It gave us the greatest pleasure to observe, how willing the directors, physicians, and surgeons were, to assist us in the good cause we had undertaken. Several thanked us for the opportunity we had given them to co-operate with us in our endeavours to procure reformation. One of the physicians laid a New Testament upon the bed of a young man who was asleep, rejoicing beforehand in the pleasure it would give the poor sick youth, who was fond of reading, when he awoke.

The quantity which we brought with us into the Dominican Convent, was not sufficient; and we were obliged to send for an additional number of Bibles. Of this number, the last was requested by one of the servants, a Roman Catholick, from Cologne, who wished to present it to his wife, who was a Protestant, and was very fond of reading in the evening.

It is much to be wished that we may soon receive a fresh supply; for the time of sowing is at hand. Every five days from 50 to 100 convalescents return from hence to the army.

Let us work while it is day, according to the precept of our Lord; St. John's Gospel, chap. ix. 4.

DOMESTICK.

REPORT OF THE PRUDENTIAL COMMITTEE.

(Continued from page 155, vol. 2.)

FOREIGN MISSION SCHOOLS.

The agency appointed at the last anniversary, for the purpose of "forming a plan for establishing and conducting a school for the education of heathen youth in this country," lost no time in attending to the important business; and it has been the cheerful endeavour of the prudential committee to render them every facility and aid in their power. On the 29th of October the agency agreed upon a constitution for the proposed school—fixed upon a plan for its establishment—nominated a preceptor or principal—and appointed a visiting committee, and a committee to make the necessary contracts for the purchase of land for the use of the institution. On the 12th November these doings were approved and ratified by the prudential committee; and the official commissions were given, and the requisite appropriations were made. The committee also authorized the publication by the agency of a "Narrative of five youth from the Sandwich Islands," under the patronage of the board, for the information and excitement of the christian publick.

Shortly afterwards, lands and buildings for the institution were purchased in Cornwall, (Con.) and measures were put forward to get it in operation as soon as it could well be done.

As the Rev. Joseph Harvey, who was first elected principal of the school, was induced by a change of circumstances to decline the appointment, the Rev. Herman Daggett was afterwards duly appointed to the office: and as his engagements would not admit of his assuming the office under several months, Mr. Edwin W. Dwight was designated to take charge of the schools in the intervening time. The school was commenced under the instruction of Mr. Dwight about the first of May; the number of pupils is twelve; and the accounts which your committee have received of their deportment and progress are highly satisfactory.

As a particular account of this seminary, styled in its constitution, *The Foreign Mission School*, is expected from the school agency, it would be superfluous to go into minute details, or to dilate on the subject in the present report.

Your committee, however, cannot dismiss this topick without stating, that from extensive information and various evidence, it appears, that the school is regarded, in all parts of our country, with particular favour and a very lively interest. By this board it will ever be fostered with paternal care. Designed, as it is, to fit young persons to come to this favoured land from amidst the darkness and corruptions and miseries of paganism, to be sent back to their respective nations with the blessings of civilized and christianized society; with the useful sciences and arts; with the purifying light of salvation; with the elevated hopes of immortality; the relative im-

portance and eventful utility of this infant seminary can hardly be too highly estimated. May abundant grace, from Him in whom all fulness dwells, make it a living fountain, whose pure and fertilizing streams shall cause many a wilderness and solitary place to be glad, and many a desert to rejoice and blossom as the rose.

NEW MISSIONARIES.

Our missionaries at Bombay, in Ceylon, and in the Cherokee nation, all express an ardent desire that more labourers may be sent out to help them in their great work. Not only, indeed, is it evidently of high importance, that the several stations already occupied should be strengthened; but other fields are opening with inviting prospects and with urgent claims, and the harvest truly is plentiful. It must, therefore, rejoice the hearts and excite the gratitude of all friends of the cause to know, that new labourers are coming forward to the holy and momentous work.

Of the missionaries thus solemnly separated to the work, Messrs. Graves and Nichols are destined for India, to strengthen our stations there, and are expected to take their departure in two or three weeks. Mr. Butrick is soon to be sent to one of the Indian tribes in the southwestern part of our country. Mr. Swift holds himself in readiness for the eastern and western service, to be sent forth as soon as certain particular contingencies will enable your committee finally to decide on his destination. And Mr. Parsons is intended to be employed for some time, as an agent for promoting the objects of the board at home; and afterwards to be sent forth to any field to which divine Providence may direct.

Besides those now named, there are two others, who hold themselves engaged and ready for the service. About nine months ago a letter was received by the corresponding secretary from the Rev. Ard Hoyt, then pastor of a church in Wilkesbarre, Pennsylvania, in which he expressed himself as follows: "With diffidence and trembling I write to you on a subject, which for some months past has pressed on my mind with great weight, viz. offering myself and family to go on a mission to some of the heathen tribes on our frontiers. Attending to your plan for evangelizing these tribes, I thought I could see it perfectly practicable; and was led to believe that a divine blessing would attend the undertaking, if American christians would enter into the spirit of this plan, and prosecute it upon that large scale, and with that benevolence and perseverance, which the magnitude of the work calls for. My mind was expanded, my heart was enlarged, and imagination painted these now savage tribes, *'English in their language, civilized in their manners, and christian in their religion.'* I then said who will go?—and for my life could not help replying in the language of the prophet, *'Here am I; send me.'* Since that time, waking or sleeping, my mind has been on this subject more than any other, and frequently to the exclusion of all other care and thought."—"After repeatedly seeking divine direction, I have concluded, dear sir, to write to you, and through you to the prudential committee, if you should see cause to lay the

subject before them."—"I am now forty-six years old."—"We have three children, (one son and two daughters,) who are the hopeful subjects of renewing grace, and who had manifested strong desires to be sent to the heathen, before there was any thought of my going. The youngest of the three has passed her eighteenth year. The son is now a member of Princeton College in the junior class. There is also a young man twenty-five years old, of approved talents and piety, who has been for some time a member of my family, studying under the patronage of a benevolent society, for the express purpose of being prepared to go to the heathen. Should my family be accepted, he will be pleased to go with us."

This interesting communication demanded attention; and what was deemed a suitable course of proceeding was suggested. Mr. Hoyt submitted his case to ecclesiastical advisement; was regularly dismissed from his pastoral charge; and, by the same ministers, who were present at his dismissal, was very affectionately and amply recommended to the prudential committee as "a regular and respectable minister of the gospel, highly esteemed for his talents, prudence and piety, and eminently qualified for usefulness in the contemplated mission." By the same ministers, also, Mr. William Chamberlain, the young man mentioned by Mr. Hoyt, as a member of his family, was recommended, "as a suitable character to be employed in an Indian mission:—as a discreet, pious, zealous, and promising young man;" and a highly satisfactory testimonial was given in favour of the whole family.

There are known to your committee five or six young men, now in a course of preparation for the ministry, who hold themselves devoted to the service of Christ among the heathen, and intend ere long to offer themselves in form to the patronage of this board.

In no instance have the committee *sought* for missionaries, or used solicitation or persuasion with an individual to engage in the service. All who have been received under the patronage of the board, have offered themselves, and not till their course of preparatory studies for the ministry was completed, or nearly completed, constrained, as they have thought, by the influences of divine grace, and esteeming it the highest privilege to be employed in making known the way of life to the perishing heathen. Nor have they been received, until the committee have obtained satisfactory evidence of their essential qualifications.

(*To be continued.*)

VERMONT BIBLE SOCIETY.

Officers—Hon. Charles Marsh, president; hon. Aaron Leland, Rev. Leonard Worcester, vice-presidents; Rev. James Hobart, hon. J. D. Farnsworth, hon. John H. Cotton, hon. Ezra Butler, hon. William Hall, William Slade, jun. esq. Rev. Chester Wright, directors; Jeduthun Loomis, esq. treasurer; Rev. Chester Wright, secretary.

The interest manifested by the friends of the Bible in Vermont, and the measures already adopted to carry into effect one general

plan of operation, by forming Bible societies throughout the state, are worthy of imitation. Vermont has doubtless taken the lead of her sister states in this good and glorious cause. The Vermont Bible Society is auxiliary to the national institution, and has made considerable remittances. There is a County Bible Society in each of the twelve counties in the state, excepting two, and measures are taking to form societies in these. At the last annual meeting, the secretary was directed to send printed copies of the report to every religious society in the state, with a request that it be publicly read on the Lord's day. It was also recommended to the several county societies, to appoint agents in every town in their respective counties, and to furnish them with instructions with regard to services expected from them.

We regret that our limits will not admit of our publishing the whole of the able and eloquent report, made at the late annual meeting of the society.—*Religious Int.*

The following are extracts from the report.

We congratulate you, that while so many of our brethren in this state, yet stand aloof, you are found in the ranks of that numerous and benevolent band who, impressed with a sense of the spiritual wants of millions of their brethren, have combined for their relief. We doubt not that in the very act of stretching forth your hand to give them the word of God, you have enjoyed an abundant compensation for such a charity. Your kindness has furnished many a destitute family with that precious book, which is able, through faith, to make them wise unto salvation. In placing this book in their hands, you have given them a treasure whose worth can never be told. You have given them a lamp to light their way to the celestial world. You have fed them with bread from heaven. You have caused a light to shine upon them, which is destined ere long to illuminate the whole earth, and to render it the habitation of righteousness and peace. We begin to behold the dawning of that long expected day when all shall know the Lord from the least unto the greatest. And we begin also to discover by what means that day is ushered in. It is, we believe, brethren, by the united efforts of Bible and Missionary, and other benevolent Societies. These societies are multiplying, with astonishing rapidity in every part of the christian world, and are even springing up in the dark places of the earth that are full of the habitations of cruelty.

Here is given a comprehensive view of the want of Bibles in various parts of the world, and the measures adopted to furnish them. This has been anticipated in the various reports we have heretofore published.

All Asia is famishing for the word of life, and hundreds of millions of copies are wanted to supply the demand.

Africa, too, stretches out her hands and implores the precious gift that teaches the way to heaven; and even in our own country, which we emphatically denominate a *Land of Bibles*, we shall find, if we direct our view to the western and southern parts of the union, that

hundreds of thousands are needed to supply all the destitute families. It is an encouraging fact, that here, no less than in foreign countries, wherever Bibles have been bestowed, they have been received with gratitude and affection. Mr. Smith, a late missionary to the southwestern section of the United States, says, "It is astonishing with what eagerness Bibles are inquired after in that region. As soon as it was known that the Bible was in New-Orleans for distribution, a large crowd of some hundreds of people, of all colours and ranks, was formed before the house, and 'a book' was often vociferated in French, by fifty voices at once. The old and the young, the rich and the poor, as if alike conscious of their wants, pressed forward with outstretched hands to receive the valuable gift."

The agents employed in this state in distributing Bibles, give abundant assurance that the gift makes glad the heart of many who were ardently desiring, but could not otherwise obtain the inestimable treasure. There is also reason to believe, that the gift of the Bible has been the means of calling the attention of numbers to the things of their everlasting peace, who were slumbering, and would otherwise have continued to slumber, in spiritual death. And we may indulge the expectation that multitudes will ultimately inherit the kingdom of God, who will owe their elevation to that exalted and ever-during felicity, instrumentally to the gift of a Bible. In view of these considerations, brethren, you will be thankful that God has put it into your hearts to form, and thus far to support this society. You will count it a privilege thus to bear a part with your benevolent brethren in every part of the world, in the blessed work of sending to all people, tongues and languages, the glad tidings of salvation. You will not be weary in this kind of well-doing. You will persevere in your generous efforts. With a holy zeal, you will resolve, that the streams of your bounty shall never cease to flow, till every spot on the globe shall be well watered, and become, through the influence of the gospel, as the garden of God.

FROM THE WEEKLY RECORDER

REVIVALS OF RELIGION.

In our paper of last week, we published a brief account of a revival of religion in Erie county, Pennsylvania. We have since received more full and particular information relative to the effusion of the Holy Spirit in that place, in the following interesting communication from the Rev. Johnston Eaton.

Erie, November 28, 1817.

Respected Friend—I send you a short account of a revival of religion in Chautauqua, a congregation belonging to this Presbytery. God has been pleased to visit that place with a gracious effusion of his Holy Spirit. A church had been formed there a number of years ago, but had never enjoyed the gospel statedly; and until this time, had never been visited with an awakening. Formality and indiffer-

ence to religion generally characterized the place; but God has been pleased to revive his work in the hearts of his people, and begin a work of grace in a goodly number of sinners. The awakening became visible about the first of August last; but some were seriously impressed before that time. The Rev. Phineas Camp, a missionary, then passing that way, in the good providence of God, stopped and preached a Sabbath; and the evident appearance of the commencement of a revival and the pressing invitation of the people induced him to suspend his mission for a time, and encourage the heavenly flame. The awakening soon spread through the society; religious meetings were crowded; a solemn anxiety marked the countenances of those who attended, and numbers could not suppress or conceal their tears. Mr. Camp's labours have been unwearied, and his success, for so short a time, great. I assisted him in preparing the way, and administering the sacrament of the Lord's Supper, on the second Sabbath of this month. This was a solemn season indeed. We admitted forty to communion. A number more entertained a hope of having passed from death to life. More than one hundred others were under conviction, a goodly number of whom, we hope, are of such as shall be saved.

The distress of some of the subjects of this revival was so great, as to cause them for a time to discontinue their usual employments; some were unable to sleep, and for a time took no food. Solemn is the situation of a convinced sinner! a wounded spirit who can bear? The subjects generally appeared to have a deep sense of the total depravity of fallen man, the sinfulness and folly of their past lives, the opposition of the carnal heart to God, their need of the righteousness of the Lord Jesus Christ, and the renewing of the Holy Ghost. Their hope seemed to rest only on the atoning blood of the Saviour, for pardon; and on the renewing of God the Spirit, to prepare them for the service and enjoyment of a holy God. Some of the subjects lost their hope, and for a time were permitted to be under a cloud: but God was pleased shortly to shine upon his own work, and give them joy and peace in believing.

This was also a trying season to numbers of old members of the church. Some of *them* found they had been only building on the sand. They were made to see that a supposed inoffensive life, common morality, the performance of external duties, and a selfish regard for the church, could not constitute a righteousness sufficient for the pardon of the sinner. They were brought to the necessity of casting away all the labour and toil of many years; and, with the poor convinced sinner, begin anew to seek the Lord. This, must we not say, is a work of the mighty power of God?—Such are the discoveries that are made when God is pleased to pour out his Spirit on his church. Yours sincerely, &c.

JOHNSTON EATON.

P. S. The awakening in Chautauqua still continues, and the work has begun in North East, a neighbouring congregation.

MISCELLANEOUS.

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CHRISTIAN PHILOSOPHY.

Next beyond the orbit of Mercury, is that of Venus: a planet, not so respectable for her magnitude, as for her beauty; arising from her brilliancy, the clearness, and the steadiness of her light. A very accomplished astronomer observes, that "Venus is the brightest, when she is about 40 degrees removed from the sun: at which time, only a fourth part of her lucid disk is to be seen from the earth. In this situation, Venus has been many times seen in the day-time; and even in full sun-shine. This beauty and brightness of Venus are very admirable; who, having no native light of her own, and only enjoying the borrowed light of the sun, should yet break forth into so great a lustre, that the like is not to be observed in Jupiter, nor even in our moon, when she is in the same elevation from the sun. It is true the moon's light is (to our view) much greater, on account of her apparent magnitude, than that of Venus: yet it is but a dull, and as it were a dead light; which has nothing in it of the vigour and briskness that always accompany the beams of Venus."—Thus should the ministers of Christ shine with gospel-light, derived from him; and irradiate the visible church, with the purest and most vivid beams of celestial truth. In allusion to this part of their character, our Lord styles his messengers, the light of the world, the candles in the midst of the churches, and the stars which he holds in his right-hand. In point of steadiness and of consistency, and of communicativeness to others, they should resemble the suns, or fixed-stars; which never deviate from their spheres, but impart unwavering and unremitting light to all around them. In point of zeal, and activity, and of indefatigableness, in their holy calling, they should, like the planetary globes, without cessation and without weariness, pursue their shining course; and, conformably to the maxim of Julius Cæsar,

Think nothing done, while aught remains to do.

In this respect, Venus is a pattern, both to ministers, and to private believers. She rolls round the sun, in about 225 days, which constitute her year; and at the rate of 70,000 miles an hour: which exceeds the velocity of the earth's annual motion, by about 10,000 miles an hour. Thus this exemplary planet connects the most pleasing graces of lustre and delicacy, with all the ardour of diligence and rapidity; like some elegant and industrious lady, who crowns the charms of personal beauty, with the still more valuable services of domestick housewifery.

Besides her yearly tour around the sun, it is more than probable that Venus performs a regular revolution about her own axis. From the *maculæ*, or spots, which in the years 1665 and 1666, Cassina and Campani discovered on her surface; those two philosophers have ascertained the reality of her diurnal motion: which diurnal motion she accomplishes in about twenty-five days: so that one of her days is equal

to twenty-three of ours. One duty should not be permitted to supercede another. There are personal duties which we owe to ourselves; no less than relative virtues, which we ought to exercise towards our neighbours. Connect the two together in your own practice, and you will exhibit a moral exemplification of the harmony, with which Venus, and the other moving spheres, accomplish their compound (that is, their annual and diurnal) rotations, without any shadow of competition or interference,

“On their own axis as the planets run,
Yet make at once their circle round the sun;
So two consistent motions act the soul:
And one regards itself, and one the whole.”

But be it carefully remembered, that, as the sun is the ultimate and common centre of all the planetary movements; so we shall never be able to discharge our various personal and social duties, acceptably to God, in spirit and in truth, until his glory is the grand and sole end of all the works and duties we perform, whether immediately referable to ourselves or others. “As unto the Lord, and not, merely, unto men,” least of all for the pleasing or aggrandizing of that wretched thing called self; may stand as the universal motto, to every virtue that is truly christian and evangelical.

Venus, though so justly admired for her beauty, and celebrated for her lustre, still has her dark side. When this is turned towards our earth, her rays are no longer beheld, and she herself becomes invisible.—As each believer, shine he ever so brightly, is, at present, sanctified but in part; need we wonder, if, on some occasions, the splendour of his gifts, and the radiancy of his graces, suffer a temporal eclipse? At such times, let our candour and forbearance have their perfect work. After a certain period, Venus will emerge from the shade, and beam forth in all the loveliness of her usual lustre: and when the declining saint has sat his appointed time in darkness, the Lord will again be a light unto him. Happy is that benighted soul, whose faith (for it is the peculiar business of faith’s eye, to see in the dark) can pierce the gloom; anticipate the return of day; and long for a final approximation to the Son of Righteousness, in that world of glory, where no more cloud nor darkness shall obscure our views, tarnish our graces, or damp our joys forever.

The solar light and heat on Venus, are estimated to be four times greater, than on the planet inhabited by us. Why? Because her distance from the source of both, is considerably less than ours. In like manner, bright evidences, and warm experiences, of our interest in Christ, and of the work of his Spirit upon our souls, are generally the blessed consequences of living near to God, and of walking closely with him, in all holy conversation, prayer, and watchful godliness. The joy and liveliness of grace, (though not grace itself,) may be sinned away. Spiritual comfort is a tender plant; and requires much delicacy of treatment. To be triumphant and alert in the ways of God, you must take equal heed of wandering, and of slumbering.

Venus's orbit, or path of rotation, is, for the most part, extremely regular: hardly any point of it being more remote, from the sun, than another. Hence this planet is remarkable for always preserving nearly an equal distance from that luminary. Similar is the experience of some believers. They enjoy, rather, an even and settled peace, than any exuberant overflowings of consolation. Their habitation is, mostly, on the middle region of Mount Tabor; instead of being now elevated to the summit, and anon turned down into the valley below. The manner is not always exactly the same, in which the Holy Spirit trains his disciples, to a meetness for their heavenly inheritance. Like a judicious and careful tutor, he wisely and condescendingly adapts his modes of instruction, to the genius, and to the particular improvement, of each individual pupil: until, having taken their appointed degree in grace, they ascend, one by one, to their glorious home above.

Venus is, in size, somewhat less than our earth; and yet contains about the same quantity of matter, though in a smaller compass. In other words, the body of Venus is denser than that of the earth, as being so much nearer to the sun. Appearances are not the invariable standard of intrinsic worth. Our globe, which is undeniably larger, or occupies more space, than Venus, is not more wealthy, in constituent particles, than she. Hers lie closer together, than ours; and therefore make less show. Ours are less compact, or compressed, than hers, and therefore swell into a greater visible magnitude.

It is probable that Venus, like Mercury, has no attending satellite, or moon. Cassini, indeed, in the last century, thought he had discovered one: but he seems to have been mistaken. Venus's vicinity to the sun seems to render the services of such a companion unnecessary. Just as, in the world of the blessed, the saints will need no ministry of the word, nor other means of grace; because they will then walk in the light of the Lamb, and, with open face, behold the glory of the Lord.

Toplady.

FROM THE RELIGIOUS REMEMBRANCER.

Extracts of a Lecture, delivered at the "Minor Institute," London, by Thomas Williams.

EFFECTS OF WAR.

The principles of war are, in all cases, the reverse of those of christianity. The latter teaches love, meekness, patience, and forbearance: the former, enmity, hatred, pride, dogmatism, and revenge. The maxims of war are—that the strongest ought to rule—that might begets right—and that victory proves the justice of our cause. The discipline of our fleets and armies, though *perfectly necessary* to keep them in existence, is founded in the most absolute authority, without which they would be formidable only to their rulers and their country. Nor is war less destructive to the morals of peaceable citizens at home. It inflames their passions; kindles a spirit of hostility between parties; and gives an air of romantick heroism, inconsistent with the sober duties of a citizen. Women

are also infected by the mania, and "a laced coat and a smart cockade" have ruined thousands. It even penetrates our churches, and inspires hypocrisy in our appeals to heaven; for we are never allowed to doubt the justice of a war, when our rulers have determined on its expediency; and if we doubt it ever so much, we must still call it "just and necessary" in our prayers. When victory is decided in our favour, if the slaughter be but small it commands little attention, and no publick gratitude; but if many thousands are slain, though half of them were our people, *Te Deum* is presently resounded in all our churches. Still farther, the estimate of character which is formed by war is fallacious and unjust.

"One murder makes a villain,
Millions a hero."

I am not saying this to depreciate the character of our military men, I believe they stand as preeminent for humanity as bravery; but the fault is in the system—and blessed shall be he that shall find the cure.

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FROM THE PANOPLIST.
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ON ATHEISM AND DEISM.

It has been doubted whether there can be an atheist in *principle*. There have been many who have not known God; and still more who have, in works, denied him. But it is hard to believe, that any one can, on deliberate inquiry, and against the full glare of evidence, persuade himself that there is no God. His existence is so far from wanting evidence, that it is almost the only truth which is self-evident.

It is paying too high a compliment to such a man's reason, to undertake to reason him out of his infidelity. The man, who shall profess himself an infidel in this point, may expect to be considered as unfit for all social connexions. With him, virtue and vice are sounds without a meaning. True philanthropy is merely ideal. If we believe there is no God to inspect our conduct, we shall be governed wholly by our present feelings, and what we apprehend may conduce to our present interest. But this would exclude us from the esteem and confidence of our fellow men.

Next to atheism we may reckon deistical infidelity. Many, who profess to believe that God is, and that he governs the world, do not believe that he has given to man any written revelation of his will. We have, they say, no other way to find our duty and interest, than by looking within. Yet when we have done this, we find ourselves in a maze of uncertainty. Some just notions of good and evil, are, it is true, engraven on the human heart. But the best system ever formed by unassisted reason, abounds with the grossest defects and blunders. A volume, says one, might be filled with the mistakes into which the greatest reasoners have fallen and the uncertainty in which they lived, with respect to the being and providence of God and a future state of retribution. The world, with all its boas-

ted wisdom, has formed no just conception of the real character, will and government of the one only living and true God. Though they professed themselves to be wise, yet have they become fools, and changed the truth of God into a lie. This is admitted by those who renounce revelation; and yet, by this book, they have discovered the egregious folly and stupidity of the heathen.

Deists have not attempted to bring forward arguments against revelation, from its being either impossible or improper, that God should thus make known his will to man. They say it is unnecessary; we may obtain all needful information in some other and shorter way. That if it had pleased God to reveal himself and his will, he would have done it in a better and plainer manner than is contained in the Bible. They, therefore, attack this book as containing a system of nonsense and self-contradiction: and yet when they undertake to form a system, which would become God to make, it is that of the Bible, so far as relates to rules of morality.

Deism advances no truth but what is in the gospel. But we find much in the Gospel which is not in deism. It relieves us from many doubts respecting futurity, with which the deist is continually harassed. It was a doubt with some of the wisest ancient heathens, whether they could exist after the present life. And if deists are now relieved of this uncertainty, it is probably by help of the Bible. And from the same source, they have derived their best sentiments concerning a state of future retribution. It has not been uncommon, however, to hear the warmest advocates for this species of infidelity, honestly confessing themselves in the dark, concerning a future state; and no wonder if human reason should find itself overwhelmed with difficulties on this subject.

We observe that this class of infidels are often annexing to their moral system, maxims and rules, which suit the taste of the corrupt heart. Thus, they plead for the gratification of their passions, as a matter of right. Their having these passions is a sufficient reason why they may gratify them. They may dispose of themselves, and of all they call theirs as they please, and cannot be called to account for it, either by God or man. Since they have broken over those restraints, which are contained in the Bible, we need not wonder that they adopt rules, which are as contrary to true morality, as any thing contained in the writings of the heathens.

It is observable that writers and talkers for infidelity have, in many instances, appeared to be adepts in buffoonery. When they attack subjects supposed to be very important and sacred; and which, if true, are really so; they often do it with sneer and banter. This is exemplified in the writings of one, who, not many years since, assumed the rank of champion in the cause of infidelity, whose name I need not mention. If scurrility deserves applause, this author may demand a double share.

We may remark, that this infidel system presents no advantage to mankind. It does not pretend to embrace a better set of religious and moral rules than is contained in the Bible. On which ever hand then, the truth shall be found, the infidel has not advanced his in-

terest for this world or the next. But if it shall appear in the issue, that he has renounced that way to heaven which God himself has marked out, where, alas! will he be found? MINOR.

FROM THE CATSKILL RECORDER.

“PREPARE TO MEET THY GOD.”

It is impossible that in this state of existence an immortal soul can hear words more dreadfully interesting and sublime than these. How far surpassing all our faint ideas of magnificence and glory is the object, namely, God—how awful is the occasion to which the sacred passage directs us, that meet that holy omnipotent, and insulted Being in judgment—how important is the work to which it calls us, to make preparation for that final and important event!

This command is addressed to all who have a natural capacity to receive; and accordingly implies that all are unprepared to meet their Creator.—They are unprepared in that they have transgressed his laws which they themselves must acknowledge to be righteous, and of course must receive the due reward of their deeds, *if God is just*. They are unprepared, inasmuch as they possess that principle within them that has thus led them to transgress, which principle must of necessity be “enmity against God.”—The Most High is merciful; but how can he exercise mercy towards us? In an absolute sense, he cannot, without rendering himself unworthy of our adoration and love; and the Judge of all the earth will do right. What a paradox to the eye of mere reason is the future happiness of men!

But the passage under consideration also implies that there is a practicable and effectual “preparation of heart” for that momentous occasion—that there is a way of acceptance. Life and immortality are brought to light in the gospel. Those transgressions which we once saw excluding us are atoned for by the Mediator’s *sufferings*; the heavenly possession which we have forfeited is purchased by his *obedience*; and a way is accordingly opened whereby the enmity of our hearts may be conquered and wrought into love by the influence of his *sanctifying Spirit*.

A way is opened: but one important question yet remains—are *we* progressing in that way? Amidst the tumults of business and the revolutions of empires, let us not be so unwise as to forget the tumults of the great day, and the final revolution of the universe.—“*Prepare to meet thy God.*”

BRIEF SCRIPTURE REMARKER.

In the Annual Report of the Ladies’ Bible Association, in Reading, Eng. the following Anecdote is related.

“One of our subscribers, after having given us the usual sum, and we were departing, smiled, and said, This is not all, I have something more to add, connected with a tale you will rejoice to hear. A few weeks ago, a young man came to my shop, where the subject

of the Bible Society was mentioned; on this, his indignation immediately kindled, and he expressed in unbecoming language, the rancorous and bitter sentiments of his heart; he was, at that time, so little master of his passion, that any remonstrance would have been ineffectual; we made no reply, and he soon left us. I mentioned the circumstance to my little girl, then on her death bed, who, though young in years, was old in christian experience, and asked her what should be done; 'Oh, father!' she replied, 'subscribe for a Bible for him;' this we did, and I presented it to the young man, at the same time informing him, who had induced us to procure it for him. Forcibly struck with the dying child's anxiety to supply him with the Bible, he received it with gratitude—he took it home, he read it; deeply impressed with the nature of its contents, he wished to share with others the pleasure he himself enjoyed;—he read it to his fellow servants, who soon imbibed a similar feeling.

At a subsequent meeting, the collectors delivered the following pleasing conclusion to this gratifying anecdote. "The remarkable change wrought in the heart of an individual by the perusal of the Word of God, who, from a bitter enemy, became a zealous advocate for the Bible, was lately noticed; since that time, we have been informed, that he earnestly endeavours to improve in the knowledge of divine things, and that his actions prove the sincerity of his professions; he considers the offer of a Bible to a friend as the highest token of sincere regard; and, for this purpose, we have received nine shillings, with the acknowledgement of the privilege he felt it, to obtain so great a treasure for so trifling a consideration." Surely, if this were a solitary instance of successful exertion, this association would not have been established in vain.

Edward VI. (at a time when sir John Cheek, one of his tutors, was sick) asking, one morning, "how his tutor did?" was answered, that "he was supposed to be near death: and had been absolutely given over by his physicians." "No," replied the king, "he will not die this time; for I have been wrestling for him, to-day, with God, in prayer, and I have had an answer of peace: I know he will recover." And the event corresponded. Christ also prays for the spiritual and eternal life of his people: nor prays only, but prevails.

FROM THE MIDDLESEX GAZETTE.

FAME, WEALTH, BEAUTY, AND RELIGION.

Victor, what avails the wreath
That erst entwined thy brow?
Alas! those flow'rs no longer breathe,
For death hath laid thee low:
Ah! what avails the storied urn
That blazons forth thy fame?
That sculptured vase to dust shall turn
Oblivion blot thy name.

What too avails these scars so deep,
 Received in battle fray?
 "They're proofs of valour!"—Time shall sweep
 Thy valour's proofs away:
 And what avails the poet's song
 That sounds thy praises forth?
 The poet's head shall rest ere long
 Upon its mother earth.

Av'rice, what avails thy dreams
 Of happiness from gold?
 Thy fun'ral torch already gleams,
 Thy days on earth are told:
 What now avails thy hoarded wealth,
 Is it with thee inurn'd?
 No—"naked from the earth you came,
 And naked hast return'd!"

Beauty, what avails the rose
 That decks thy dimple cheek?
 Age on thy head shall strew his snows,
 And death his vengeance wreak:
 And what avails thy form so fair,
 Or eyes so dazzling bright?
 That form shall waste 'neath sullen care,
 Those suns shall set in night.

But blest RELIGION such avails
 Thy hope of bliss in heav'n;
 For though the barque, by adverse gales,
 On death's dark shore be driv'n:
 Yet thou canst smile—thy steady eye
 Can pierce the cheerless gloom,
 And view, through dark futurity,
 The *day-spring* of the tomb.

ALBERT.

TO CORRESPONDENTS.

The note of Y. O. M. came to hand this week, but we regret to inform him that his verses have not been received, otherwise we should have given them immediate attention. We hope soon to be favoured with communications from our correspondents at Georgetown, Alexandria, and Montgomery.—Communications to the editor, from any quarter, *post paid*, will be thankfully received.

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